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# The TAHRIK-I-JADID

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*Editor :*
**NASEEM SAIFI**

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**SULH 1355 H.S.**
**JANUARY 1976CE.**

*Hazrat Mirza Ghulam Ahmad (peace be on him) Founder of the Ahmadiyya Movement.*

حضرت مرزا غلام احمد صاحب قادیانی بانی سلسلہ عالیہ احمدیہ

بسم اللہ الرحمن الرحیم

MONTHLY

# TAHRIK-i-JADID

RABWAH

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*Editor*
NASEEM SAIFI

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# POWER OF CERTAINTY

O ye the people who have been called for righteousness you must realise that you will feel real attraction towards God—and you will be free from the undesirable blot of sin-only when your hearts will be filled with certainty. You might say that you already have got certainty but you should remember that it is nothing but a delusion. You do not have certainty at all, for, the factors essential to it are not possessed by you. You do not abstain from sin; you do not proceed forward as necessarily you should. You do not fear as you should fear.

Ponder over it yourself; can a man put his hand in the hole where he is certain of the presence of a snake? No he can not. He who is sure that his food contains poison, does he eat it? He who is sure that he sees a thousand lions in a forest, how can he be careless and negligent and walk into that forest? How can your hands and feet and your ears and your eyes be bold to commit sin if you are sure of the existence of God and also if you are confident that your actions have to be judged and reward and punishment, whatever the case, has to be meted out to you? Sin cannot suppress certainty. When you behold a fire that can consume and eat you up, how can you thrust yourself in it? The walls of certainty rise high to the skies and the Satan cannot climb over them. Whoever has achieved purification, has done so through certainty. It is this very certainty that enables one to go through hardships so much so that it takes a king down from his throne and changes him into a beggar. Certainty makes the hardships easier—In fact it makes you see God. (Kishti Nooh P-85)

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# KHUTBAS

# NEW YEAR OF TAHRIK-I-JADID

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ON Friday the 7th of November 1975, Hazrat Khalifatul Masih III announced the inauguration of the New Year of Tahrik-i-Jadid. He told the Jamaat that the plant of Tahrik-i-Jadid had now become a mighty tree, the branches of which cast shadow on the whole world and it keeps on giving fruits throughout the year. He exhorted the members of the Jamaat to offer their increased promises and make the payments in due course of time.

To begin with, Huzur recited two verses from Sura-tus-Saf and said, "The Holy Quran makes specific mention of those who forego their personal needs and make sacrifices for the cause of Islam. These people, God says, are never losers, rather they gain much more than they spend in the way of God. On the other hand those who keep their hands tight and do not spend in the way of Allah, deserve His wrath and have to undergo painful chastisement. In this Age it is only the Ahmadiyya Jamaat that has been blessed with the zeal and vigour to make all the necessary sacrifices for the cause of the religion of Allah. It is an organised community and with love and affection for the people, it tries to win their hearts; that is what we call the Jihad for the propagation of Islam. And God is so good that He is greatly blessing their efforts with the result that our Jamaats in the countries other than Pakistan (what we usually call foreign countries) are self supporting and they do not need a penny from the world wide headquarters to execute their programmes.

"This actually means that the plant of the Tahrik-i-Jadid that was planted by the Muslih Maud, may God be pleased with him, has now become a mighty tree and its branches are spread all over the world; this tree is giving fruit throughout the year.

"I should like you to bear in mind that our real wealth is not the money that the Jamaat collects; it is the sincere hearts which throb in the enlightened breasts and which are ever prepared to make all the required sacrifices without the least grudge These are the hearts of the people who have joined the Jamaat of the Promised Messiah, peace be on him, and it is through them that the supremacy of Islam will become a reality. It is our duty that we should bow down before God and offer very fervent prayers with all the sincerity at our command and with all the humility that we can exhibit and in this state of submission we should continue making all the needed sacrifices. We should express the praises of God and gratitude to Him for all the bounties with which we are favoured by Him. We should keep an eye on our next generations and try to keep them on the right path by bringing them up in the true Islamic way. Let all of us make all the preparations for the reception of the next century — the century of the supremacy of Islam."

Above is a gist of the Khutba of

Hazrat Khalifatul Masih III at the end of which he inaugurated the new year of Tahrik-i-Jadid and exhorted the members of the Jamaat to make increased promises and to see to it that their promises were paid up in good time.

# Jalsa Salana of the Ahmadiyya Jamaat

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ON Friday the 14th of November, Hazrat Khalifatul Masih III announced to inform every member of the Ahmadiyya Jamaat all over the world that the Jalsa Salana of the Ahmadiyya Jamaat would take place on the dates that have been fixed for it He exhorted the members to attend the Jalsa in large numbers and those who can spare time to perform any of the duties on that occasion should get themselves enlisted."

Huzur told the inhabitants of Rabwah to spare as many rooms as they possibly could for the guests. It should be remembered, he remarked, that the number of the guests was increasing every year, and every year more accommodation is needed than the previous year. However small the room, it would be appreciated by the Jalsa authorities, Huzur told the audience.

At the same time Huzur admonished the Jalsa authorities to base the arrangements on the experience of the past years and also on the insight granted them by God. Their aim should be to provide more and more comfort and make the stay of the guests here, enjoyable.

He also opined that the decision (which was taken in his absence while he was in Europe) to postpone the Ijtima of Ansarullah, Khuddamul Ahmadiyya and Lajna Imaillah was not the correct decision : the circumstances prevailing at that time did not justify the decision. If there were any hitches they could be removed. He exhorted the Jamaat to have trust in Allah and carry on its tasks. It is because of the postponement of the Ijtimas that many people doubt the possibility of the Jalsa Salana being held on the scheduled dates. We should also have good faith in the authorities of the Government and expect them to do their duty towards every Pakistani whoever he might be." Huzur admonished the members of the Jamaat to be praying to God very fervently "for the success of our deliberations" and they should also start making preparations for attending the Jalsa.

The great blessings that the Jalsa always brings for the Jamaat make us believe that this Jalsa will also bring us blessings, Huzur said.

# Ahmadiyya Centenary Jubilee

ON Friday the 21st of November Hazrat Khalifatul Masih III drew the attention of the Jamaat towards the Ahmadiyya Centenary Jubilee and dilated on its significance. Huzur told the Jamaat that God

was extraordinarily blessing their humble efforts and great results were being produced. The ultimate aim of this scheme—the Centenary Jubilee—is that we should work for the supremacy of the religion of Allah—Islam, he said. The next century, he declared, would be the century of the ultimate victory of Islam and we must make all the necessary preparations to receive this great occasion."

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Huzur said, "Under this scheme we intend to build mosques and Mission Houses—Preaching Centres—in various parts of the world. We have also to establish Printing Presses for the publication of Islamic literature which is so greatly needed by the seekers after truth. This literature must be nicely printed and it must also be cheap enough to suit every pocket—especially the common man on the street. The start has been made. I laid the Foundation stone of the Gotenberg (Sweden) mosque during my stay in Europe (Huzur had gone there for treatment) and the mosque in Norway will follow it very soon. The other items on the programme are also being started without any undue delay, God has very greatly blessed our humble efforts in connection with the Nusrat Jahan Scheme which has worked wonders in West Africa. Keeping the success of this scheme in view it can be justifiably said that our new plan will also be blessed by God. There is no doubt about it that the stuff of which we are made is insignificant in the eyes of the worldly people, but this stuff is like a tool in the hands of God. What we have to do is to offer fervent prayers and to humble ourselves and then continue moving forward to accomplish our plans. We should not lose sight of our financial responsibilities ; necessary payments should be made regularly and in accordance with the amounts promised. That is what will make us more deserving of the blessings and bounties of God. In the end I should like to tell you that our wealth does not consist of the money that is contributed by the members of the Jamaat. Our wealth lies in the sincere and loyal hearts of the members of the Jamaat — and these hearts are throbbing in the enlightened breasts of our people. We should always try to get rid of our shortcomings and maintain, rather enhance, the standard of sincerity and sacrifice. God will, then, surely continue to bless our efforts and produce the best of the results.

—◀▶—

# On the way to Jalsa Salana 1975

Two years away from Rabwah—
that is pain
But never was my waiting all invain
The longer for my lover I was crying
The more I longed to see me lively
dying
I had to leave behind all kind of fears
To reach again the town of Holy tears
I drank her love since I could see
her first
How could I quench apart from her
my thirst
But then God showed that prayer
is the key
To build the town of Rabwah
within me.

HADAYAT ULLAH
6 Frankfurt, W. Germany.

# WHY AND WHEN A REFORMER

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Some people think that since the Muslims have got the perfect book—the Holy Quran—to guide them no reformer is needed by them ; they can get guidance from the Holy Quran by themselves.

This idea is very erroneous and the facts of history do not lend support to it.

In the first place we observe that despite the fact that they have the Holy Quran with them they are deteriorating day by day. Discussions among them resulting in vast differences of opinion even about the intrepretation of the Holy Quran are on the increase. No doubt they are conscious of the fact that they are going down, they do not find enough of strength to rise up and stand on their feet. This is exactly what we find in the history of the previous religions ; whenever their followers have deteriorated they have not risen by themselves.

In the second place, the practice of God repudiates this idea, for, whenever darkness has enveloped the spiritual realm, God has been raising a Reformer for the guidance of the people. Look at the followers of Moses ; they had a perfect book (according to the needs of their time) which contained guidance for them. But whenever darkness enveloped them, they were given another guide in the form of a Reformer who reformed the followers of Moses. So much so that the Holy Quran says :

و قفينا من بعده بالرسل

i.e. We sent Messengers when he had passed away.

In the third place what is actually meant by the perfection of a teaching is that God has mentioned all the ways of spiritual achievement in that specific book and all the needs (religious and spiritual) have been laid down with the ways they can be fulfilled. But if the human mind distorts it with its self-suiting interpretations, the book would lose its meaning for them and they would not be reformed by it unless the truth is unveiled by removing the curtain of selfstyled interpretations. The perfect teaching is no doubt like a sharpcutting sword which cuts the sin asunder) but there must be somebody who knows how to wield it.

In the fourth place, however perfect and effective a teaching might be, unless an example of its implementation is shown to the people they cannot benefit from it. It is through the people of various spiritual ranks that God gives the people models for them to look at and follow them to their personal advantage.

In the fifth place the Belief in God is such a tree that unless it is watered with the fresh signs, it dries up. It loses the certainty in the existence of God and comes down

to the level of mere philosophical conclusion that "He ought to exist".

This situation is full of doubts and poisonous winds blow here to the detriment of the tree ; the tree dries up. But the faith that is obtained through the Prophets and the saintly people, is a living faith and it is a living reality which, as it, shows God to the people and creates a relationship between God and His servants and thus grants a new life.

That shows very clearly that even when a perfect teaching is there, such people are needed who are the manifestations of the various attributes of God and through whom a river of the fresh signs of God begin to flow. Moreover the Reformers who are raised by God and are vouchsafed the living word of God have a special kind of attraction for those who are good natured. In fact it is this very attraction that wakes up the sleeping people.

In the sixth place it can be said with the least fear of refutation that unless reformation is real and complete it cannot do any good, rather it proves harmful. But so far as the reformation in the spiritual realm is concerned it is not possible by any person other than the one who is sent by God and receives the knowledge from Him. This person gets the living word of God and he lives through it. The worldly ulema can try to reform the people with the worldly knowledge which might be authentic in a few aspects and unauthentic in many others. The differences of the Muslim world of today have their origin in the worldly knowledge of the ulema. These differences cannot be removed unless a *Hakam* and *Adl* gives his decisions about them.

In the seventh place, the Holy Prophet, peace and blessings of Allah be upon him, has told his Umma that the Reformers would be raised among them. This is positive proof of the fact that although the *Shariat* is perfect, the Reformers are needed.

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In the eigth place the Reformers have already been appearing among the Muslims and that is a practical proof that the Reformers are needed, though the *Shariat* of Islam is quite perfect.

# SACRIFICE

No doubt I want to live
Till there are day and night
Till depth of seas is darkness
Till sun and moon are bright

I want to go abroad
To all the different climes
To preach the word of God
He sent for all the times.

But now from Holy Land
I hear repeated calls
They look around to find me
The doors, the roofs, the walls.

Now every heart is throbbing
There's blood in every eye
It's time that I must go
To Holy Land and die.

Eness

# MY CLAIM

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*By THE PROMISED MESSIAH*

The golden principle for ascertaining the truth of a claimant is to find out his own words about the claim, for, those who do not believe in him will never tell you the truth ; telling the truth is not in their interest. How can they bring you nearer to the truth when they themselves are far from it. Quite a lot of things are being said about the Founder of the Ahmadiyya Movement. His claim is being distorted and accusations are levelled against him in respect of his love and fidelity tor the Holy Prophet Mohammad, peace and blessings of Allah be upon him, and the noble religion of Islam. Even it is most erroneously alleged that his followers recite a Kalima different from the one given to his Ummat by the Holy Prophet Mohammad, peace and blessings of Allah be upon him. The mischief mongers go to the extent that the Founder of the Movement, God forbid, distorted the Holy Quran by making some changes in it. There is nothing farther from truth than this malicious statement. We wonder why the people of this ilk don't fear God.

We reproduce below the extracts from the writings of the Promised Messiah, the Founder of the Ahmadiyya Movement, peace be on him, and invite those who are still outside the fold to ponder over them.

He (peace be on him) says :

Now about my claim which is supported by a host of arguments and proofs ..... Is it not enough to establish the truth of my claim that the Holy Quran has discussed in graphic detail the signs of and circumstances relating to my coming. In a way, my name too has been foretold. Even the name of my village, namely, Kadaa is also there in the traditions. The traditions. further prove that the Promised Messiah will be born in the thirteenth century and will appear in the fourteenth. In the Sahih Bokhari is found the full description of my facial features .....And this too is laid down in as many words that the Promised Messiah will appear to the East of Damascus. And is not Qadian in fact to the East of Damascus ? Similarly the timely occurrence of lunar and solar eclipses in the month of Ramadhan just when I had announced my claim to be the Promised Messiah and the people at large had refused to accept this claim as authentic. Similarly, in

keeping with the prophecies of the Quran and the traditions, the invention of the railways and the camel's consequent redundance ; obstacles to the performance of Pilgrimage to Kaaba ; the age of the triumph of the cross ; the appearance of hundreds of signs at my hands, the present time being exactly the time fixed by the earlier prophets ; my being commissioned to the present office at the head of the century ; visions and dreams experienced by thousands of virtuous people testifying to my authentcity ; the statement of the Holy Quran and of the Holy Prophet, that the Promised Messiah will be one of the Ummat ; my affairs being visited by divine succour ; the pledge of Baiat (initiation) at my hands by about two hundred thousand people and consequently their following the path of truth and virtue ; the crumbling of Christiaity as a religion and the subsequent softening of the hold of trinity like the melting snows ; the division of Muslims into a large number of denominational sects and their state of decadence and the numerous innovations and deviations from the norm, the current polytheism, alcoholism, sexual promiscuity, dishonesty and falsehood which have run rampant on a global scale and resulted in a great upheaval and crisis in the world and on every dimension tremendous revolutionary changes are taking place in the universe ; and as will be borne out by all reasonable people the world needs a reformer ; and finally the failure of all to compete with me in miraculously competitive writing and in showing heavenly signs and the fulfilment of hundreds of thousands of divine prophecies in my support. In short, all these signs and proofs and corrobrative circumstances should be sufficient evidence for a God-fearing person to accept my claim.....

(Tazkiratush Shahadatain p. 29 39)

I called upon you again and again to come and resolve any doubts you might have but none came forward. I invited every one of you with a view to arriving at a final decision but no one responded. I advised you to offer the Istikhara prayer and to supplicate to Allah to reveal the truth to you but you did not do the slightest effort in this regard. Nor did you desist from opposing me. How true it was when Allah said about me: A Warner came unto this world; the world accepted him not; but Allah will accept him and establish his truth by mighty signs." How is it possible that a man who is truthful should be wasted? How can it be that one who is sent by Ailah should perish?

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Therefore, O you people, do not fight with Allah. This indeed is the task which Allah wants done for your sake and for the sake of your faith. Do not oppose Him. You can resist thunder and lightning but you cannot resist Allah. Had this scheme been conceived by man, there was no need of your opposition. Allah alone would have been sufficient for its destruction. Is it not a pity that Heaven bears witness but you do not listen? The earth cries "needed, needed" but you refuse to see. O my unlucky people, rise and behold that at this dire hour when Islam has been trampled under feet, disgraced like a culprit, dubbed as something false and unclean, do you think Allah's wrath and dignity should not have been roused even now? Skies are on the verge of falling. Days are near when every ear will hear the (divine) cry of انا الموجود — Surely I exist — The non-believers have shown

us quite a few things. Now Allah wants to show something. Therefore, do not court His wrath deliberately. Have you not seen the end of the century? Fourteen years more have passed since. Did you not see with your own eyes the eclipses of the sun and the moon in the same month of Ramadhan? Has not the prophecy about the appearance of the comet ذوالسنين been fulfilled? Do you know nothing about the terrible earthquake which recently shook the earth in accordance with the prophecy about the Messiah and devastated a large number of settlements? And was it not foretold that the Messiah's coming was to synchronise with this earthquake? Did you not witness the sign regarding Atham which was shown exactly as was prophesied by our lord and master—the Holy Prophet صلى الله عليه وسلم and about which warning had been given through Baraheen i-Ahmadiyya as many as seventeen years earlier? Are you still unaware of the prophecy about Lekh Ram? Did anyone ever see that a contest which was almost like a wrestling match should take place and should be widely publicised through advertisements and the press and should attract the attention of hundreds of thousands of people and should be attended by a clear and unmistakable sign like the one which was manifested in relation to Lekh Ram? Are you not overwhelmed with shame that on seeing your anguish and the shocks you suffered in the thirteenth century, Allah visited you with grace and succour as soon as the fourteenth century was ushered in? Was it not necessary that divine promises should be fulfilled on schedule? Come explain what happend to you in the face of all these signs? What has sealed your hearts? O my misguided people, surely Allah can satisfy you provided your hearts are clean. He can attract you provided you are prepared to be attracted. Mark, how critical is the time and how dire are the needs and requirements of Islam! Does not your heart bear witness that the present time is the time of divine mercy, that there is great enthusiasm in the heavens for the guidance of mankind and that the case for monotheism is being heard by the one and only Allah Himself? But the blind of this age are so far unaware. They hold this divine movement in utter disregard. How I wish they open their eyes and see for themselves the variety of signs which are descending from above and how Allah helps and how light continues to spread. Blessed ones are those who recognise this light.

(Kitabul Bariyya p. 325 to 331)

(HMGAQ p. 127-128)

# DOCTORS ABROAD

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The Secretary, Majlis-i-Nusrat Jahan wishes the Ahmadi Doctors practising in foreign countries to submit their names to Hazrat Khalifatul Masih III for service with the Ahmadiyya Dispensaries in West Africa. The Doctors willing to do so should, please, also indicate the period of time that they would be able to devote for these Dispensaries.

The letters should be addressed to the Secretary

MAJLIS-I-NUSRAT JAHAN,
RABWAH.

# The Early Life and Mission of the Promised Messiah

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*( In his own words )*

I have been inspired by God to execute this mission and to invite men to the truth. God has committed to me a message, and has commanded me to deliver it to the world. I have taken this work in hand at the bidding of my Master, and it is nothing but doing my duty and paying the debt which I owe to the world.

Let it be known that I claim my descent from noble and respectable ancestors. I have received information from on high that their original home was Samarqand. After their settlement in this country, the reigning monarch, knowing their pos tion and nobility, entrusted them with the command of armies and the government of provinces. In course of time one of my forefathers became the head of an independent state. He and his descendants ruled over it ably and peacefully until the time when the Sikh hordes overran this fair country. The brief term of Sikh ascendency was marked by complete anarchy and bloodshed, and the people were plunged into unspeakable misery. The state of my ancestors could not hold out against the rapacious Sikhs ; they seized upon it and threw the reigning chief into prison. Afterwards they turned him and his family out of house and home. It was winter and the nights were terribly cold. Shivering with cold and utterly prostrate with grief at their sad lot, the sufferers were turned out one dismal stormy night from their father's land and were compelled to seek asylum in a neighbouring state whose ruler was friendly to them. He opened to them his hospitable door and received them as honoured guests. At last the measure of Sikh iniquity became full to the brim, and the time came when the plundering career of these marauders was to receive a check The British came from the East like the rising sun and dispelled the dark clouds of Sikh tyranny. They gave the country not only peace and tranquility but above all religious liberty which to me seems the greatest boon which a just ruler can confer upon a subject people. The victims of Sikh oppression once more breathed freely. The surviving members of our family returned to their native country to share in the general peace and received back a small part of their former state.

Time went on. At last my turn came ; but almost nothing of my ancestral state descended to me and at my father's death I was left quite forlorn. At this period of my life scarcely any body knew me. Even my fellow villagers gave me the cold shoulder and I was forsaken by everybody. But I was quite satisfied with my lot and never showed

signs of discontent. Indeed, I had never at any time in my life sought honour and distinction. I was naturally inclined to lead a retired and an unknown life and never thought of being considered a distinguished member of society. Even in my father's life time, I never liked to receive visits. Long interviews were always irksome to me and they made me sad and downcast. This disposition in me did not escape the notice of my father. He gave up all hope of me and regarded me as little better than a guest who ate his bread and did nothing for him. Being fully convinced that I was given up to solitude and a life of devotion, had a fixed aversion to mixing with society, he had great apprehensions of my condition in the world. He urged me to improve my worldly prospectus and do something for my material prosperity. Like a kind father, he painted before me worldly greatness in very vivid colours, but in this matter found me quite deaf and blind. For me these pleasures had no attraction because I felt myself irresistably drawn to the source of all enjoyments.

At length the time came when God called away my father. When my father was yet alive and before any fatal symptoms appeared, the Word of God came to me at midday foretelling my father's death after sunset that very day. No sooner the idea of his death passed into my mind than the inspiration of God broke forth upon me in the following words :

الیس اللہ بکاف عبـــدہ

"Is not God sufficient for His servant." My father died after sunset as the Word of God had spoken, and this happened on a Sunday night. It was thus on a Sunday that I passed from the shelter of worldly protectors into the protection of my great Master. As the creation of the world commenced on a Sunday, so God ordained that Sunday should also be the first day of that glorious new world into which I was entering. In memory of this blessed inspiration, I immediately got the words of God engraved on the stone of a ring which I have always kept with me. In accordance with this word which God spoke to me. He took charge of all my affairs, Himseif became my teacher, Himself guided my soul in all concerns, Himself supplied me with all I required and Himself crowned me with honour and glory. I was unknown, God made me famous ; I was unrecognised, God gave me glory and renown ; I was in want, God granted me affluence. This grand prophecy now shines forth like the Meridian sun.

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Thus God gave me honour and glory. But I had not the least idea that He would present me before the world as the Promised Messiah, and through me would fulfil His promise. As for myself I always shunned the path of renown and wanted to be left alone with my meditations. I studiously avoided society and all my enjoyment consisted in living a retired life. But God's command was imperative. He charged me with the duty of inviting men to Him and fulfil His plaasure. I took up that duty like a faithful servant.

I have a friend whose love has pervaded my whole being and has made me averse to worldly greatness.

I see that the land of those who seek the world, is often stricken with famine ; but the land of love never sees dearth.

Most men are drawn to the

pleasures of sense but I am attracted to that beautiful face whose sight gives eternal bliss.

I cleave to my beloved one and this nearness has lighted up the recesses of my heart.

I have vowed a solemn vow that I will never quit His side even if lions and wolves may tear me to pieces.

Other people's glory departs with their breath, but the glory which love brings is everlasting.

They abused me and I do not know why ; shall I ever desert my friend and act against His will.

In this way I became wholly God's and cut off all connections with the world and its people, and had very little to do with its concerns. I remember that I was quite young when I felt myself powerfully attracted towards my Lord and there dawned upon me the dim consciousness of a future when God would use me as His instrument in carrying out one of His great plans. I was like gold hidden in dust which was to display its brightness at last. In my youth when my father saw that I was slow in the business of the world and was always devoted to religion, he was much ill at ease and tried his best to persuade me to climb the heights of worldly greatness, and gain wealth like my forefathers. But he little knew that God had another sort of greatness in store for me. He illumined me when the world was immersed in cimmerian darkness, and made me a beacon of light to give light to the whole world, and by His grace He made me the Promised Messiah. Then He helped me in various ways. He manifested Himself to me and eclipsed the sun and moon to verify my claim. The announcement of my claim to the Promised Messiahship was received by the Maulvis with outbursts of great indignation. They set me up as a liar and branded me with heresy. Had it not been for the fear of the authorities, they would have taken my life. They thought that the Messiah would come down from heaven. I did my best to make them think to the contrary and by reasons and arguments pointed out to them the error of their belief, but they persistently shut their ears against me.

Digitized by Khilafat Library Rabwah

*Listen O earth ! and bear witness O heaven !* that I have received inspiration from on high and have found access to the Divine mysteries. I have been sent in the early part of this century in order that I may restore Islam to its original purity, and as a judge remove the differences that are tearing asunder the Mohammadan Sects, and armed with the weapons of heavenly signs, destroy all false principles, and bring about spiritual transformation in the whole world. I am not an impostor nor am I given to lies. God knows that I am not one of those who lead men into evil and sin. Let every one remember that a liar never prospers but meets a disgraceful and miserable end. My revelations are from God and have all the signs of a Divine revelation. They are repeatedly impressed upon me as being from God and my heart is filled with conviction that they are Divine. They are always in conformity with the letter and spirit of the Holy Quran. They are accompanied by extraordinary manifestations from heaven and their heavenly origin is confirmed by the heavenly signs which attend them. Therefore they

are not delusions but real manifestations of Divine will. Does the world think that it cost me nothing to receive this inestimable blessing? No; I had to undergo the severest hardships. I flung myself into the fire of love and was wholly consumed. My heart bled and I was ground to dust. It was then that He revealed to me His radiant face and I got not only revelation but also true wisdom. Most of the revelations which I receive contain prophecies. Now, the deep secrets of the future are known to none but God, and, therefore, he who foretells the future, must necessarily be from Him. The wicked who set their affections upon worldly glory can never get access to what is exclusively God's Can God take into His confidence one who has set the trap of fraud to ensnare His people, who instead of showing men the right path leads them to destruction and injures the cause of truth? It cannot be. God brings the impostor to a bitter end. He invariably and speedily roots him out and sends him to eternal perdition.

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It is a Law of God that He always raises a reformer at the time of spiritual and moral decay. Agreeably to this law, He revealed Himself to me that through me He might infuse new life into men, dead in spirit. He exalted me to the dignity of Mahdi and Messiah and opened up to me all the treasures of sacred wisdom. He has made me instrument in bringing falsehood to naught. The reason of the Messiah being styled the Judge (Hakam) is that he shall make his appearance when the Muslim community shall have been split into many and contending sects. The Messiah shall put a stop to all discord by his just and final verdict in all religious questions. In his days no system of belief shall be free from conflict of opinions. But he shall sift truth from error and shall take up the side of truth and declare against error. The cause of his being called the Mahdi (the Guided) is that for his wisdom and knowledge he shall not be indebted to mortals but the Almighty Himself shall be his instructor and guiding star as He was of the Holy Prophet. He shall enjoy personal communion with God and shall be educated in the seminary of heaven. He is entitled the Messiah because for the propagation of Islam he shall not wield weapons, but shall place his sole reliance upon heaven whose blessings he shall call down as if by a miraculous touch and gain his ends through them. The weapon at his command shall be his heartfelt prayer uttered with tearful eyes. The spiritual personality of the Messiah and the Mahdi is a combination of the spiritual personalities of the Holy Prophet Mohammad and Jesus, may peace and the blessings of God be upon them. Some of the phases are derived from the one and some from the other and are thus intermixed to form a complete and uniform whole. In other words, their spirituality pervades his whole being and as it were, supplies the fuel which keeps up the heat of his spiritual life. Both these great personages have appeared again through him, and both constitute the key to the secret of his being. Now one of the untold perfections of the Holy Prophet was that the word revealed to him, could not be equalled in its beauty and excellence by the combined efforts of all mortals The Promised Messiah in the equality of the Holy Prophet's vicegerent has also inherited that perfection, because being the very image of the Holy Prophet it was impossible that he should not have inherited this heavenly perfection. In the same manner the Promised one

has inherited the perfection of Jesus Christ. And as the personality of the Promised Messiah was quite blended with these two personalities and was wholly lost in them, therefore the names of these two chosen ones of God predominated over his own name and on heaven the names of these two great ones were appropriated for him.

(The Review of Religions)

Prophetic writings speak of two Messiahs. One of them is the false Messiah - that pretender to Messiahship whose irruptions shall take place in the last ages of the world. The other shall be the true Messiah who shall also appear in the last ages. The false Messiah shall make use of crooked policies and shall be impure in all his ways and dealings, and shall have recourse to misinterpretation of the word of God, gross deception, pious fraud and many other base devices, and shall prop up falsehood, contrivances and shall be called Antichrist. His business shall be the telling of lies and the seduction of people from the right path. But the true Messiah shall place his sole reliance upon God, and taking his eyes off all material aids shall make prayer his only resource, and shall soar heavenward until he shall touch the heaven by means of his trust in God. His work shall be to support the cause of truth and rescue the perishing. The word Messiah مسیح comes from *Masah* مسح (touch) which implies that he shall touch the heavens as well as the earth.




# THE TAHRIK-I-JADID

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A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

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**Managing Editor**

# The Promised Victory and Our Duty

*SAHIBZADA MIRZA MUBARAK AHMAD*

*President, Majlis Ansarullah (Central)*

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*(A presidential Address delivered by him on the occasion of the Annual Ijtima held in 1970. at Rabwah)*

Sahibzada Sahib used as his text the opening verses of the Holy Quran, chapter Al-Qasas.

**Ta Sin Mim** : Those are the signs of a Perspicuous Book. We recite to thee out of the story of Moses and Pharaoh. Truthfully, for those who would believe. Verily Pharaoh had installed himself in the land, dividing its inhabitants into groups and groups, abasing especially one, by slaughtering its sons and sparing its daughters; he was one of those who commit mischief. But we decided to be gracious to those who had been abased in the land ; so, we decided to make *them* the leaders and *them* the inheritors ; and to establish them in the land and to show to Pharaoh and Haman and their hosts what they were dreading to see from *them*. (Al-Quran 28 : 2-7)

Sahibzada Sahib then said :

This is the fifteenth annual gathering of the Majlis Ansarullah held here at the Central Headquarters. These gatherings have been held regularly, without a break. The only break was in 1965 because of the Indo-Pak war. The object of these gatherings has been and is that we should come together and following the Quranic injunction 'Remind'—try and remind one another of our duties and responsibilities. So that we should never lose sight of them and so that we can look afresh at what we are doing or not doing in terms of our objectives, as individuals and as one organised body.

Let me read to you what the Muslih Mauood—the second Khalifa of the Messiah and with whom God be pleased — said during one of his addresses to the Ansarullah. The Ansarullah was founded by him. No wonder, therefore, he reminded the Ansar pointedly of the fact of their duty, and of their station in life. He said :

"The Ansarullah shoulder a grave responsibility. The Ansar are those among you who are passing through the evening of their lives ; the time about when they begin to take stock of their past deeds. When they begin to ask, are they fit and ready to go

from Here to the Hereafter? Everybody at this time of life is anxious to see that his account is in good shape, to see that he should not depart from here with an unclean record of omissions and commissions and with no good provision for the life to come. Rememter what the Ahmadiyyat stands for, what the Ahmadiyya concern is. It is to promote the right kind of relationship between God and man a concern which should be felt strongly by all believers, but especially the Ansar. Because of their age, because of the time of life through which they are passing. If the Ansar become casual or lazy, if the Ansar fail to create true love of faith in their own hearts, and then in the hearts of others and all over the world, if the Ansar fail to set as their goal the spread of Ahmadiyya, if the Ansar forget that their lives have to be consecrated to the task of reinvigorating Islam, then what are the Ansar waiting for? Surely they will not have another opportunity, another time, to work for this their major duty."

(Friday sermon Oct. 22, 1945)

The verses of the Suratul-Qasas which I recited in the beginning describe the confrontation between Moses and his followers, on the one hand, the Pharaoh and his hosts on the other. The confrontation is typical of religious history. It describes the way God treats His Prophets and their followers. It tells us how weak and helpless Prophets and their followers are in the beginning and how they at last achieve strength and sovereignty. The unchanging law of spiritual history. Look at the early years of the Holy Prophet's ministry (and on him peace). Who among ordinary observers could foresee the success and the power he and his companions were to achieve in the next few years. Reading about it after 1400 years we feel amazed at what really happened: how in a few years Islam spread like wild fire to country after country, people after people. This success and prosperity Islam was able to achieve, not through 'war or violence' but through the light and wisdom of its teaching, through its message. No wonder it was God's last message, His last guidance. The message which moved the minds and hearts of men, finding approval and acceptance in the East as well as the West. Islam also suffered a set-back and this was as it had been foretold in its own books. And according to what had been written in the books came the Promised Messiah (and peace on him) to initiate the Islamic Renassance. The Promised Messiah's followers have been assigned the duty of explaining to the whole world the meaning of Islamic beliefs and ordinances, of disclosing to them the beauties of Islamic Holy Book. It is their duty to reinstal Islam, with all its old power and appeal in the minds of all men.

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This is Islam's last battle with forces opposite. It is being fought over the merits of the Islamic teaching, over its wisdom and relevance for man. The day this battle is over and the result of it known, on that day Islam could be found to have conquered human hearts, to have established the universal sovereignty of Mohammad the Prophet (and on him peace). It will have crossed over hill and dale and over ocean and desert, and reached the farthest ends of the earth. This is the Decree of God which must fulfil itself. A Divine commitment which no one may try and resist 'Islam will enter a new life, fresh, vigourous, bright' such as it has enjoyed once before. The sun of Islam will be in the zenith again,

such as it was once before. But remember this will not happen until we have raised the level of our sacrifices to its maximum height. It is then that God will send down His angels to help His cause So much at least is evident from the lives of the Holy Prophet's first followers, the *Sahaba*. These holy men gave away everything they had to serve the Divine cause. Was it their properties or was it their persons made no difference to them. Was it their to time or was it their talents which had to be given ? Was it for their duty to God or their duty to fellow men ? also made no difference to them. They spared nothing. They applied their sacrifices to all situations in life, all needs. Fortunately, we have many well-preserved accounis of these sacrifices though many which are not so well-preserved. Of the sacrifice of goods and properties we have one most glorious account. A religious need arose and the Holy Prophet appealed for funds. The *Sahaba* repaired to their houses and returned with whatever they could pack at the time. They laid what they found at the feet of the Holy Prophet. Among his devoted *Sahaba* were the great Abu Bakr and Umar (God be pleased with both). Umar narrates that when he returned to the Holy Prophet with his contribution, the Holy Prophet asked, 'Umar, have you left behind anything for your people, your wife and children ?' Umar replied, 'Yes, half I have left behind and half have I brought here to give you'. Then the Holy Prophet turned to Abu Bakr asking the same question. Abu Bakr said he had left nothing behind. Only God and His Prophet, their Baraka or Blessings. This example of the sacrifice of one's goods for the cause of Islam does not stand isolated. Not an exception but rather the general rule. Occasions for financial sacrifice were occasions for unstinted devotion. So were occasions for the sacrifice of lives. The *Sahaba* lived for the cause. Life had no other use for them. No dangers into which they were not ready to plunge. No invitation of martyrdom which they did not welcome.

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Khalid bin Walid spent most of his life fighting the battles of Islam. On every such occasion he was to be found at the head of the Muslim army. The other *Sahaba* vied with him and with one another on such occasions When we read accounts of these battles we find it difficult to say who among the *Sahaba* was more ready to give his life and who was less Here is the account of a young *Sahabi*. This is Dharrar. Dharrar often fought under Khalid's command, as leader of his party of soldiers. Dharrar was fearless. So fearless indeed that Khalid bin Walid had to restrain and caution him. Not all dangers were to be dared, he said to Dharrar But see what happened during battles with the Eastern Roman Empire. The confrontation took place on the Syrian front. Muslim armies held Damascus in siege. In the middle of the siege Khalid received information that to break through the siege a large Roman army was advancing from another direction. Khalid collected 5000 mounted troops and placed them under the command of Dharrar. They were to stop the Romans from advancing upon Damascus Dharrar had been told to ask for reinforcements should he find the enemy force too big. He was not to fight without reinforcements. But finding himself face-to-face with the large enemy force, Dharrar thought he could not wait. Fighting began. The enemy numbers were much larger. Also much better equipped. Signs of weakness appeared on the Muslim side. Dharrar could not restrain himself, so he rushed single handed into enemy ranks fight-

ing and killing. But how long could Dharrar last. Wounded and exhausted he fell into enemy hands. Receiving reports of this Khalid himself made for the battle scene with 4000 mounted warriors. But what did Khalid see? A Muslim horseman—lean and covered in black from head to foot galloping into the enemy line He wielded spear and sword with such mastery and speed that those who were looking wondered whether this man and his mount were in their senses. Raf'i, second in command to Khalid, seeing this amazing horseman, declared that he fought like Khalid, but, he could not be Khalid (he knew Khalid was not in the battle field). How he visited death on the enemy right and left. Roman warriors who stepped forward to kill him were killed themselves. His dress was drenched in blood. His courage inspired the Muslim army. Until now they had stood by. Muslims launched a united attack, Khalid's horse went up to the horseman. Said Khalid to the horseman,

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'Horseman, let us see your unveiled face. Let us know who you are'.

The horseman replied 'Commander of the faithful, modesty and shame prevent me from unveiling my face. I am a woman, my name Khawla, Dharrar's sister. Khalid was moved. At once, he declared "Blessed is the father who has a son like Dharrar and a daughter like Khawla." (Incidentally, it may be mentioned that Dharrar did not wear the customary armour in battle. He even discarded the shirt and preferred to fight bare-skinned. He was so fond of dying a martyr). Men like Dharrar were intoxicated with love of God. Death was for them the elixir of life. Death opened the way to something higher, more lasting. Through death men escaped the dirt and degradation of this world and went to meet their Merciful Master. Death was a blessing. But what more do we know about Khalid himself, known in Islam as Sword of Allah? The best part of his life was given to fighting the battles of Islam. When his hour of death came, he asked a friend (who had come to inquire about his state of health) to uncover parts of his body and see whether there was a part which was not covered by marks of wounds received in battles he fought for Islam. This friend said it was true all his body was covered by battle scars. Said Khalid with a sigh, 'in every battle I longed to die a martyr but this was not to be. I have been wounded again and again and have often been near to dying through wounds. But death did not come to me thus. So I die today not in battle, but in bed. 'But' said the friend in reply, 'Khalid, you were not to die in battle. Did not the Holy Prophet single you out for the title 'Sword of Allah'? If you had lost your life in battle by enemy hands the enemy would have had a text against you. The sword of Allah had been smashed to pieces; this is what the enemy would have said. The Sword of Allah was not to suffer this humiliation. At the same time through daring in battle after battle Khalid must have earned the merit of many a martyrdom in the eyes of God.

If you are looking for examples of self-denial or of brotherliness you have to think and imagine you are watching the Battle of Yarmuk. It was at this battle that Ikrama son of Abu Jahl, Harith son of Hisham, and Suhail son of Umar lay dying of thirst Some one ran to first Ikrama with a bowl of water. When Ikrama saw water being offered to him; his eyes fell on Suhail nearby also dying of thirst. 'Take the water to Suhail and let *him* drink it first', he said. The waterman stopped at once to Suhail, but

Suhail's eyes fell on his neighbour and fellow sufferer Harith. 'Take the water to Harith', he said. But when the waterman reached Harith, he found Harith already dead. Dead of wounds and thirst. The water man then turned to the two who had refused to drink. He found them also dead. Dead of wounds and thirst. Self denial and fellow-feeling found in this scene an all-time unrivalled expression. This was the spiritual revolution wrought by the Holy Prophet, holiest of all holy men. How great then was he whose example and influence wrought this revolution. The *Sahaba* had drunk at this spiritual fountain. Every single drop of this meant death for base and selfish desires. This is what made for the Brotherhood of Islam. This is what made Muslim brotherhood proverbial. This is 'the wall of molten lead' through which Satanic or worldly desire will not penetrate. This is the wall which the Ahmadiyya Jamaat will have to raise all around if it wants to become proof against attacks within and attacks without.

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These examples of self-sacrificing actions are not few and far between. They are to be found throughout Islam's glorious history. Some happen to have been noticed by historians, many seem to have escaped their notice. The men responsible for these golden deeds received the Holy Prophet's own approval in words never to be forgotten :

'My companions, he said, are like stars in the sky. You may follow any one of them, he will take you on to spiritual highways'. (God be pleased with them all).

This is the high station achieved by the companions, the *Sahaba* of the Holy Prophet. And this is, the station, the Promised Messiah aspired for his followers—his *jamaat*—to achieve. How true this is, is to be known from such moving thoughts of his : For did he not say,

> He joins the *Sahaba*, who joins me.

Sacrifices today must be similar to the sacrifices of the *Sahaba*. Not until they are so, can we hope for the Reward of His Help and Support. Not until then can we have the doors of progress and prosperity opened to us. Truly says the Holy Quran in Chapter al-Baqra :

> "Did you suppose you will enter Paradise without there having come upon you the like of those who had passed away before you ? They suffered misery and hardship and were so convulsed, that the Messenger and these who believed with him said 'When will come the Help of God ?' Ah, but the help of God is near." (Al-Quran, 2 : 215)

When human effort has reached its utmost limits, when man has sacrificed all he has for the sake of God, it is then and only then that a cry arising out of the depths of the soul will bring back its reply. It is then the cry 'when comes the Help of God ?' receives back the reply, 'Oh but surely the Help of God is near, very near'.

And now let me assure you that the Decree of God is already at work. For on the horizon signs of the Islamic renaissance are becoming more and more visible. All over the world the original face of Islam—with its beauty of colour and curve—is showing itself again.

What we need to do is to raise our morals and raise the standard of sacrifices. Raise it high enough for the promise of God to come true, the promise of the help of God and of throngs

(*Continued on page 25*)

# Beliefs held by Ahmadis

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*BY*

**The Late Hazrat Mirza Bashirud Din Mahmud Ahmad,**
**(Khalifatul Masih II)**

I now proceed to enumerate the beliefs held by our Jama'at so that you can see whether any of them are contrary to Islam :—

(1) We believe that God exists ; to subscribe to a belief in His existence is to affirm the most important truth ; it is not to follow an illusion or superstition.

(2) We believe that God is One. He has no partner here nor in Heaven. Everything else is His creation, dependent on His help and sustenance. He is without son or daughter or father or mother or wife or brothers, Unique in His Oneness and in His Individuality.

(3) We believe that God is Holy, free from all defects and full of all perfections. No imperfection which may be found in Him, and no perfection which may not be in Him. His Power is unlimited. So is His Knowledge. He encompasses everything and there is nothing which encompasses Him. He is the First and the Last, the Manifest and the Hidden, the Creator and Master of all creation. His control has never failed in the past, nor is it failing at present, nor will it fail in the future. Free from death, He is the Living, the Enduring. He suffers no defect or decay. His actions are willed, not forced or constrained. He rules over the world today as He ever ruled before. His attributes are eternal, His power always evident.

(4) We believe that angels are a part of God's creation They follow the law laid down in the Quran — 'they do what they are commanded.' They have been created in His Wisdom for the discharge of determinate duties. Their existence is real and references to them in the Holy Book are not metaphorical. They depend on God in the same way as men or His other creatures. He is not dependent on them for the manifestation of His power. Had He willed, He would have created the universe without angels, but His perfect wisdom willed their creation. So angels came into being. God created light for the eye and bread for hunger. He created light and bread not because He was in need of them but because man was in need of them. The angels only manifest the Will and Wisdom of God.

(5) We believe that God speaks to His chosen servants and reveals to them His purpose. Revelation from God descends in words. The recipient provides neither the meaning nor the words of revelation. Both come from Him. Revelation provides sustenance for man. Man lives by it and through it man comes to have contact with God. The words which embody a revelation of God, are unique in their power and majesty. No man can coin such words. They carry treasures of knowledge and wisdom. They are like mine the stone of which is the more valuable the deeper you dig. Indeed, a mine is nothing compared with revelation.

A mine can be exhausted. but not the wisdom of revelation. Revelation is like a sea with a scented surface and a bed strewn with the most precious pearls. Those, who turn to the surface, enjoy the fragrance of the surface, and those, who dive deep, find the pearls below. Revelation is of many kinds. Sometimes it consists of ordinances and laws, sometimes of exhortations. Sometimes it brings knowledge of the unseen, sometimes knowledge of spiritual truths. Sometimes it conveys the goodwill and approval of God, sometimes His dis-approval and displeasure, sometimes His love and regard, sometimes warnings and rebukes. Sometimes it teaches points in morals, sometimes His insight into secret evils. In short, our belief is that God communicates His will to His servants. These communications vary with circumstance and the spiritual status of the recipient. Of all divine communications, the most perfect, the most complete and comprehensive is the Holy Quran. The law laid down in the Holy Quran and the spiritual guidance it contains are to last for ever They cannot be superseded by any future revelation or communication from God.

(6) We also believe that when darkness prevails in the world and human beings sink deep in sin and evil, when without the help of God it becomes difficult for them to release themselves from the hold of Satan, then out of His Mercy and Beneficence, God chooses from out of His loving and loyal servants, those whom He charges with the duty to guide the world. God says, "And there are not a people but had had a warner." It means that God has sent His Messengers to all peoples of the world. Their pure lives and perfect example ever serve as guides for other human beings. Through them God reveals His will and purpose. Those who turn away from them degrade themselves. Those who turn to them earn the love of God. The doors of His blessings are opened to them. His grace and mercy descend on them. They become spiritual preceptors for generations to come and attain greatness in this world and the next.

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(7) We also believe that divine messengers, who in the past have helped mankind out of darkness and evil, have belonged to different levels of spiritual greatness and have fulfilled in different degrees the divine purpose which determined their advent. The greatest of them was the Holy Prophet (on whom be peace and the blessings of God). God described him as "the chief of men, a messenger unto all mankind." God reveald to him the knowledge of good and evil and blessed him with His help. The most powerful earthly rulers quivered out of awe for him. The entire earth was as sacred as a mosque to him. Time came when his followers could be seen in every part of the world; in every part there were believers who bowed and prostrated themselves before the One God, the God without an equal. Justice began to reign instead of injustice, kindness instead of cruelty. If the earlier prophets had lived in the time of our Holy Prophet, they would have had to obey and follow him. Truly has the Quran said:

و اذ اخذ الله ميثاق النبين لما اتيتكم
من كتب و حكمة ثم جاء كم رسول
مصدق لما معكم لتؤمنن به و لتنصرنه

"And remember the time when Allah took a covenant from the people through the prophets, saying 'whatever I give you of the Book and Wisdom and then there comes to you a Messenger

fulfilling what is with you, you shall believe in him and help him."

Truly has the Holy Prophet himself said (on whom be peace and the blessings of God):

لو كان موسى و عيسى حيين لما وسعهما الا اتباعى

"If Moses and Jesus were alive today, they would have had to believe in me and follow me."

(8) We also believe that God hears the prayers of His suppliants and servants. He helps them out of difficulties. He is a Living God, His Living character being evident in all things, at all times. The guidance that comes from God is not like the structure we build, when we dig for a well to be destroyed after the well has been built, being required no more; a hindrance rather than a help. The guidance that comes from a Living God is like the light but for which, we should see nothing; it is like the spirit but for which, everything should become dead. Take away the spirit and we would be only lifeless masses. It is not true that God created the world and then chose to sit aside. He continues His beneficent and benevolent interest in His servants and creatures. When they feel humble and weak, He turns to them with His help. If they forget Him, He reminds them of Himself and of His concern and solicitude for them. Then through special Messenger He reassures them, saying:

فانى قريب اجيب دعوة الداع اذا دعان فليستجيبوا لى و ليؤمنوا بى لعلهم يرشدون .

"I am near indeed. I answer the prayer of the suppliant when he prays to Me. So that they should hearken to Me and believe in Me that they may go aright.

That is, God hears the prayers of His men. It is up to men to believe in Him and pray to Him. If they do so, they will have guidance from Him.

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(9) We also believe that from time to time God determines and designs the course of events in special ways. Events of this world are not determined entirely by laws called the laws of nature. Besides these laws, there are special laws through which God manifests His might, interest, and purpose. It is these special laws which constitute evidence of the Will and Power and Love of God, but which many out of ignorance happen to deny. Such men believe in nothing besides the laws of nature. Yet laws of nature may be laws of nature, but not laws of God. Laws of God are laws through which God helps His chosen ones, those whom He loves; through them He disgraces and destroys the enemies of His friends. If there were no such laws, could weak and friendless Moses have triumphed over a cruel and mighty Pharaoh? Could Moses succeed and Pharaoh fail, while Moses was weak and Pharaoh strong? If there are no laws other than the laws of nature, how could the Holy Prophet Mohammad have triumphed against an Arabia determined to put an end to him and his mission? In every encounter God helped the Holy Prophet and made him triumph over his enemies. Every attack the enemies made ended in failure, and at last, with ten thousand saints, he re-entered the valley out of which ten years before he had to flee for his life in the company of only one self sacrificing friend. Can laws of nature account for such events? Can they permit such things? Laws of nature only guarantee the success of the strong

against the weak ; conversely, the failure of the weak against the strong.

(10) We also believe that death is not the end of all existence for human beings. Man survives death and has to account for his deeds in the Hereafter. Those who do good deeds merit generous rewards. Those who offend His teachings and commandments meet the punishment which is their due. Nothing can save this reckoning. Human beings must survive and face it. A man may be burnt to ashes and the ashes dispersed in the air ; he may be eaten by birds or animals or worms or reduced to dust and the dust changed into something else ; he will nevertheless live after death and meet his Maker to give an account of his deeds. The Power of God guarantees human survival. It is not necessary that the human body should remain intact, that the human soul may survive. God has the power to restore a man to life from the meanest particle or atom of his soul or being. That is how it will happen. The body may be reduced to ashes, but the ashes need not disappear into nothing. Nor can the spirit, housed in the body, pass into nothing. Not without the Will of God.

(11) We believe that disbelievers in God and enemies of His revealed guidance, unless forgiven out of His infinite mercy, will stay in a place called Hell. Extremes of heat and cold will be the punishments awarded in this place, but the object will not be to give pain to the inmates, but to reform them. In Hell, unbelievers and enemies of God will spend their days in wail and woe, in regrets over days spent in evil. They will continue so, until the Mercy of God, which encompasses all things will encompass the evil-doers and their evil also. Then will the promise of God be fulfilled which the Holy Prophet announced.

باتی علی جهنم زمان لیس فیها احد

و نسیم الصبا تحرك ابوابها .

"A time will come when no one will be left in Hell ; winds will blow and the windows and doors of Hell will make a rattling noise on account of the blowing winds."

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(12) We believe that those, who believe in God, His prophets, His angels and His books ; who affirm with their heart and soul the guidance which comes from Him ; who walk in humility and abase themselves in His presence ; who live like the poor though they be rich ; who serve humanity and sacrifice their comfort for others; who abjure excesses of all kinds, hate, cruelty, and transgression ; who are models of human goodness ;—these men will go to a place called Heaven. Peace and pleasure will reign in this place. Pain will not exist. The pleasure and approval of God will have been won by every man. God will be present to all, His Universal Grace enwrapping every one. So near will God be and so conscious will everyone become of His existence and presence that every one will be as a mirror reflecting God and His perfect attributes. All low desires of man will disappear. The desires of men will be the desires of God. They will have attained everlasting life, every one an image of his Creator.

These are our beliefs. If there are any other beliefs which one must own before one can be said to subscribe to Islam, we do not know. The doctors of Islam point to no other belief. We affirm all the beliefs of Islam and hold these beliefs as our beliefs."

## Anjuman hosts a Dinner

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The Sadr Anjuman Ahmadiyya hosted a Dinner on 17th of November in honour of Hazrat Khalifatul Masih III on his safe return from Europe. The Banquet took place in the gardens of the Qasr-i-Khilafat (the official residence of Hazrat Khalifatul Masih III). The invitees included the companions of the Promised Messiah, peace be on him; the members of the family of the Promised Messiah; the entourage of Huzur; (those who accompanied him on his tour); Nazirs, Naib Nazirs; Vakils and Naib Vakils; some of the staff of the Waqf-i-Jadid, Ansarullah, Khuddamul Ahmadiyya, Atfalul Ahmadiyya; the Murabbis (Missionaries of the Jamaat in Pakistan); some of the Missionaries who have served Islam in foreign countries and some staff members of the educational institutions. Arrangement for the ladies was made separately.

Ch. Hamidullah, Nazir Ziafat, supervised the whole function and credit of its huge success duly goes to him.

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## NIKAH SERMON

In his sermon for solemnising two Nikahs on the 17th of November 1975, Hazrat Khalifatul Masih said, "The Ahmadiyya Jamaat has entered a very crititcal stage of its life. I have been saying this quite often that the next 15 years during which we have to make all the necessary preparations to welcome the next century which is the century of the supremacy of Islam, are very important because of the preparations that have to be made in this respect. The marriages that will take place and the children that will be born during this period also make it of great significance, for their proper training will be greatly needed. A worldly person brings up his children according to his own understanding keeping in view what he finds around himself but the children who are to have different environment in their youth from what they had in their childhood can be brought up nicely only by such parents as have great insight and have firm faith in the fulfilment of the glad tidings that are given by God. Such parents keep the future in view and train their children to carry the burdens that are bound to fall on their back.

"You should therefore remember that when our children of today will grow up to be young people, great burdens will fall on their backs to carry; an ordinary person cannot even imagine the burdens of those days. A member of the Ahmadiyya Jamaat is very different from any other ordinary person. The Ahmadi is the member of that divine community which has seen the word of God being fulfilled for the past eightyfive years and he fully realises what his future is going to be—this is because of the insight that he has been granted. That is why he makes preparation for his future. We must keep this in view while bringing up our children—the fruits of the marriages. May Allah enable us to maintain the inner light and may He enable our coming genera-

tions to fulfil their responsibilities which are going to fall on them—generation after generation.

—◀▶—

## Recitation of the Holy Quran

A competition of the recitation of the Holy Quran was held at the Jamia Ahmdiyya on the 20th of November 1975 under the auspices of "Al Jamiatul Ilmiyya." Qari Mohammad Aashiq, Malik Mubarak Ahmad and Maulana Mohammad Ahmad Jalil (Professors of the Jamia Ahmadiyya) served as judges. The prizes were given to the winners, by Malik Saifur Rahman, the Principal of the Jamia.

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## Inauguration of the Students Union

The Govt T. I. College held the inauguration ceremony of the Students Union on the 6th of November 1975. Malik Ghulam Nabi, the Director of Education, Sargodha was the Guest of Honour.

Malik Sahib was received by the Principal, the teaching staff and the members of the Students Union and taken to the stage in the Hall in a procession.

After the recitation of the Holy Quran, Dr. Sultan Mahmud Shahid, the Professor in Charge of the Union introduced the activities of the college and told the audience that the college had a distinctive past and augured a glorious future. He remarked that it was due to better performance of the college that it had been seleeted for Semester system.

The President of the Union was, then, introduced and asked to occupy his presidential chair. The Guest of Honour donned the president his purple gown which made the audience shout loudly Barakallah lakum. The President of the Union introduced the Secretary of the Union and helped him put on his yellow gown. The other staff of the Union was also introduced later on. The Guset of Honour in his speech, congratulated the college authorities for it spast performances and said that it was nothing less than exemplary. He further opined that every educational institution needed the kind of atmosphere that the T. I. College had. He also expressed his admiration for the teaching staff.

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The Assistant Commissioner, Chiniot, the D.S.P. Chiniot; the Resident Magistrate, Rabwah and the Resident Magistrate, Chiniot were among those who attended.

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## The Promised Victory and Our Duty

(*Continued from page 19*)

of men entering the Faith of God.

The day this happens will be our day of rejoicing, our day of Eid. That day shall we have found our goal. That day victory will have come to the deserving. That day the Oneness and Majesty of God will have become manifest again. So will have the sovereignty of His Beloved and our Lord and Master Mohammad (on whom be peace).

# FIVE YEARS OF NUSRAT JAHAN LEAP FORWARD PROGRAMME

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BY

**Maulvi Ata-ullah Kaleem,**

**Secretary, Majlis Nusrat Jahan**

THE Holy Prophet Mohammad (peace and blessings of Allah be on him) foretelling the coming events of his nation said, "The best of my community is my generation, thereafter those who will follow them, thereafter those who will follow them, then the falsehood would spread."

Nevertheless, simultaneously, he did give the glad tidings of the advent of a great spiritual son of his for the revival of Islam, saying :

"If faith were to go upto the pleiades a man from these would surely find it."

Again it was a prophecy of the Holy Prophet, (peace and blessings of God be upon him) that :

"A time will come upon my people when there would remain in them nothing of Islam except its name and nothing of Quran except its words : their mosques would be crowded but devoid of guidance, their divines would be the worst of all creation under the canopy of heaven ; they would be the source of all mischief. The Muslims have suffered great degradation and retrogression for ignoring the teachings of Islam and this prophecy has been fulfilled. Likewise, in fulfilment of his tradition : "Then will emerge the Caliphate on the pattern of prophethood," a spiritual Caliphate has been established in our times by his great spiritual son Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi through subservience to his Holy Master for the revival of Islam and the renaissance of the Muslims.

The Promised Messiah, (peace be upon him) and his guided successors not only repulsed the attacks of the atheists and the Christian priests by refuting their objections against Islam but also launched a counter attack by translating the Holy Quran into different languages, by publishing a vast amount of Islamic literature and by sending trained Muslim Missionaries to various countries of the world : thus permanently setting up a missionary network all over the universe

The second Caliph of the Promised Messiah and Mahdi being the Muslih Mauood or the Promised Reformer as he was called in the revelation of the Promised Messiah turned his attention, under Divine guidance, towards the continent of Africa nearly half a century ago, as he himself says :

"God has preserved these African

countries for Ahmadiyyat and the progress of Islam is strongly linked with them..... our future is bound with Africa.....God has disclosed this secret to me that these are the countries where exceptional progress and success could be achieved ..... We should, therefore, be alert and watchfull and act with speed and always remain on our toes. We must establish for ever the kingdom of God in these territories in place of the Trinity." (Address delivered on 18th February 1945 and published in the Daily Alfazl dated 8th February 1961).

While stressing the importance of preaching in these countries he Second Caliph pointed out that the introduction of real Islam to the inhabitants of Africa, "will not only be the means of their regeneration but would also bring about the revival of the entire world." (Ibid)

It was for this reason that the Second Caliph in the planning of his campaign had started schools and dispensaries side by side with Christian Missionary network there to rescue the Africans from the clutches of Christianity as the anti-Christ nations had been ensnaring these peoples through such benevolent institutions. Consequently, not only numerous Primary and Middle Schools were established during the period of Second Caliphate in the countries of West Africa but a start was also made for the opening of Secondary Schools. The four Secondary Schools in Sierra Leone and one in Ghana were established by Khalifatul Masih II. Similarly, during the period of Second Caliphate two dispensaries were established in Nigeria and a few doctors were despatched one after another to Sierra Leone for the same purpose.

Nevertheless it was in 1970 when after touring the countries of West Africa and studying the conditions prevailing there the present Caliph Hazrat Hafiz Mirza Nasir Ahmad who is Khalifatul Masih III was led to the conclusion that the last battle between Islam and Christianity would be fought on the soil of Africa.'

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It was during the course of that tour that the All-knowing God revealed to him this grand scheme as he himself says : "When I was in Gambia God the Almighty forcefully put in my mind that this was the time when I should spend at least one hundred thousand pounds in these countries and consequently God will shower His blesssings and produce magnificent results." (Al-fazl July 15th 1970).

This one hundred thousand pounds for which God promised His abundant blessings had to be spent for the betterment of the people of West Africa by opening Health Centres and Secondary Schools. Hazrat Khalifatul Masih III named this scheme as "Nusrat Jahan Leap Forward Programme."

The practical step for implementing this scheme taken by Hazrat Khalifatul Masih III was the establishment of Nusrat Jahan Reserved Fund on one side and urging the doctors and the teachers of the community to volunteer their services with devotional spirit on the other. Hazrat Khalifatul Masih III said : "We carry a heavy responsibility for the final battle which will be fought on the soil of Africa. In this connection, I have already chalked out a programme containing such features as the establishment of the Nusrat Jahan Reserve Fund and the demand for Doctors and teachers.....We have to offer a lot of prayers as nothing could be done without the Grace of God the Exalted ; but when Allah showers His Grace and manifests the

luster of His Love then no power on earth can stop it." (Friday Sermon delivered on 3 7-1970 and published in Alfazl dated 2-8-1970).

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The Nusrat Jahan Leap Forward Programme, a momentous step to win this spiritual battle presented before the Jamaat, had to serve as a sourceful weapon for the achievement of that victory regarding which the Promised Messiah (peace be upon him) says in one of his early publications : "Truth shall triumph and the sun of Islam's glory shall rise in the same manner as it did in the past. (Fathe Islam)

A definite period of this triumph was announced by Hazrat Khalifatul-Masih III during his tour of Sierra Leone on 9th May 1970 in the following dynamic words :—"I would like to tell you with full force that the sun of Islam's triumph had risen and no power on earth could prevent this occurence. Ahmadiyyat would be triumphant. Insha-Allah within next 25 years you would witness with your own eyes the triumph of Islam."

At any rate Nusrat Jahan Leap Forward Programme had to play an important role in the Jihad of bringing Islam nearer to its final dominance, and Hazrat Khalifatul Masih III w th his trust in God, like the guided Caliph as he is, is so much convinced of the success of this arogramme that he declared : "I am not worried at all from where the money will come. As Allah had decreed to spend He would surely provide and I shall get the money needed without fail. Moreover, besides the procurement of teachers my immediate demand is thirty doctors to work over there. I am not the least worried over acquiring the desired number of volunteers. It is the decree of God that we will work here. What I am worried about and which should also be your concern is this, that the mere offering of financial sacrifice to God is nothing unless it is accepted by Him. Hence, pray and I too shall do the same, that Allah may accept this meagre sacrifice of ours and appreciate it." (Alfazl 20-6-1970)

The response to the call of God's Caliph was remarkable indeed. The demand made was for Rs. 2,500,000 while the Jamaat from all parts of the world contributed Rs. 5,30,0000.

How did God accept this financial sacrifice of the Jamaat and how did He shower His grace by His abundant blessings would be dealt with later on.

As in financial sacrifice the Jamaat tried to show the example of the companions of the Holy Prophet (peace and blessings of Allah be upon him), so the doctors and the teachers of the Jamaat refreshed the memory of early Muslims in offering the voluntary services for the land of Seyyedana Bilal.

These financial sacrifices and devotional services have resulted in the establishment of sixteen Health Centres and sixteen Secondary Schools in West Africa, wherein not less than thirtytwo doctors and forty one teachers have served the inhabitants of the land of Seyyedna Bilal within a short period of five years.

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DEVOTEES ARE REQUIRED

IN INCREASING

NUMBERS.

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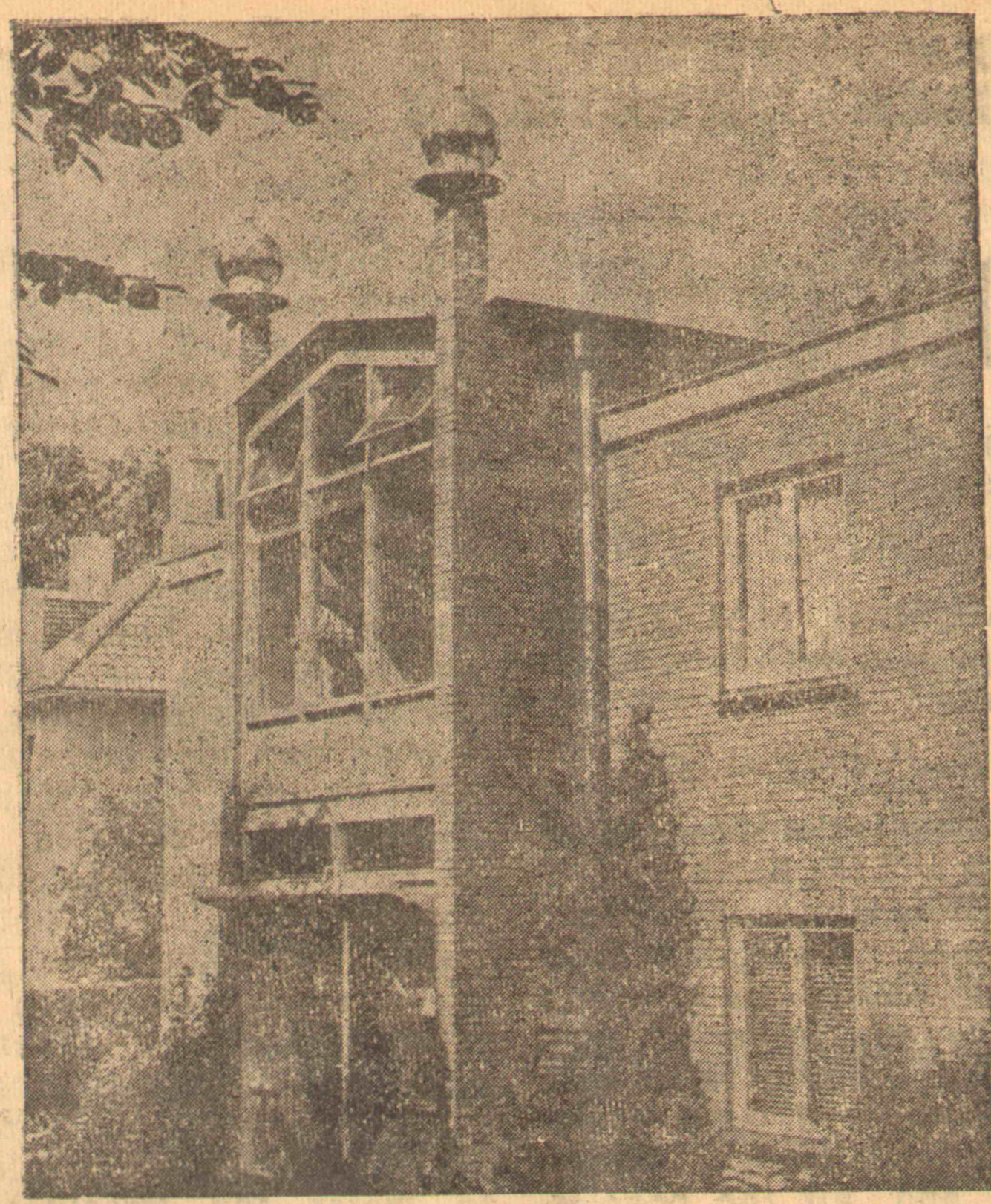

## Two Mosques—one in Europe and the other in Mauritius

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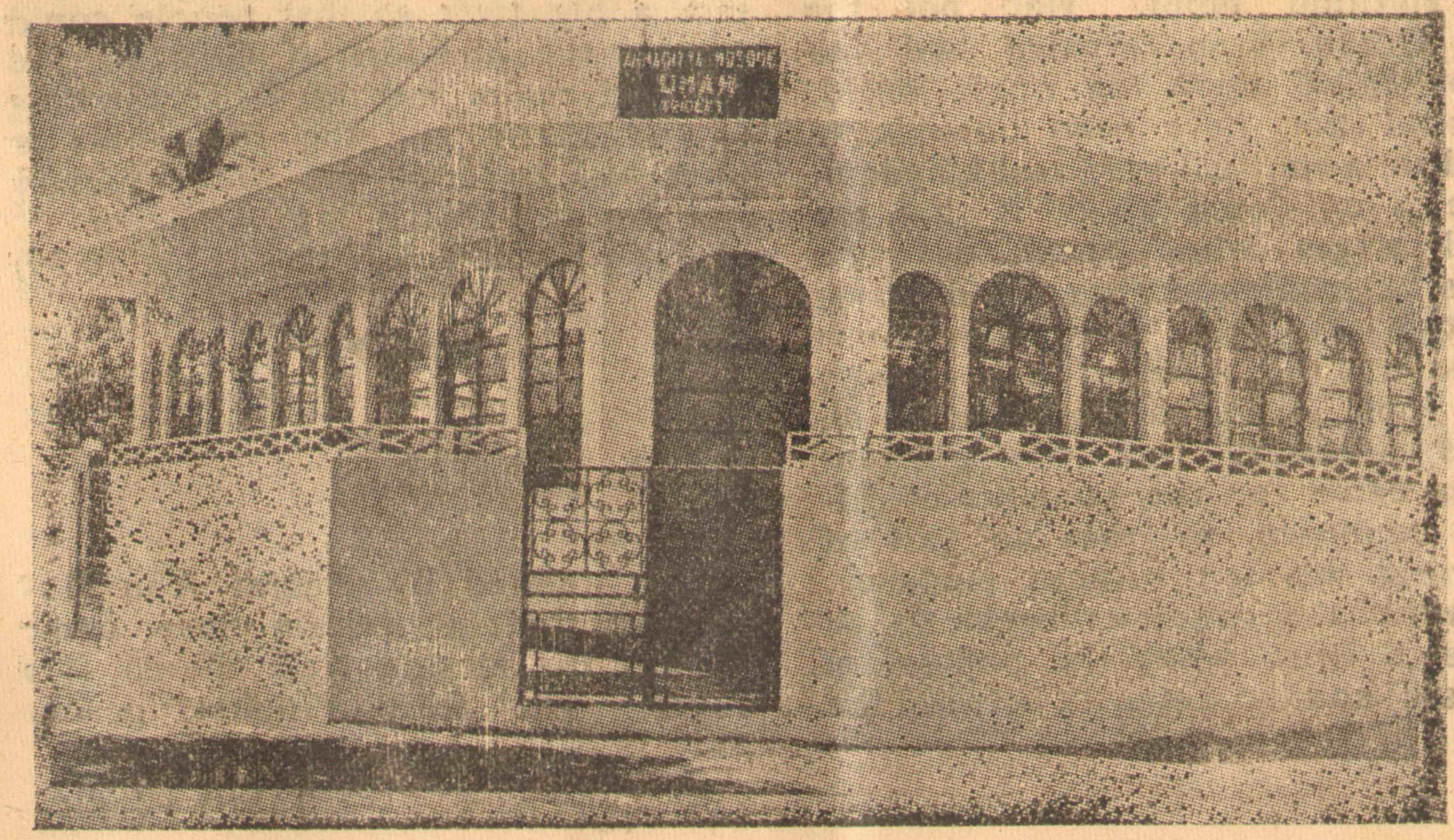
## یورپ اور ماریشس میں مساجد



# THE HOLY QURAN

Commenting upon the verse of the Chapter Al-Furqan :

الذی له ملک السموت و الارض

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HAZRAT MUSLIH MAUD, may God be pleased with him, says : The words

الذی له ملک السموت و الارض

(He for whom is the kingdom of the Heavens and the Earth).

indicate that just as God is the Master of everything and His grace and bounty are not limited to any one nation or one country rather He rules over every particle of the earth and the heaven, so a time will come when, arrangement will be made to unify all the nations and all the peoples and they will be gathered together so that just as there is only one God of the heavens and the earth so also the whole world may be unified at one spiritual point. Had not the Holy Quran been revealed and had it not called upon the whole world, it would not have been possible to establish a spiritual universal kingdom. There is no doubt about it that the initial stages when there were no means of communications and transportation or they were very much limited and the voice of one country could not reach the other country, it was necessary that the different Guides came for the guidance of different countries so that no part of the world was left without guidance. But when the countries began to be populated (i.e. when the population increased) and the distances between the inhabited areas became less and human beings also began to develop mentally and the means of transportation improved—the oxen was replaced by the donkey and the Motor cars and the railway trains were replaced by the aeroplanes and the earth was squeezed—the aeroplanes were so improved that the whole world could be covered within twelve hours—such being the condition God established a universal kingdom through the Holy Prophet Mohammad, may peace and blessings of Allah be upon him. If the Holy Quran had not been revealed the kingdom of God over the whole universe would not have manifested itself so conspicuously. We know the grand position of a river only when the rivulets running from the mountains join it and make it a grand ocean. Moses, Jesus, Zoroaster, Krishna and all other prophets were like rivulets, some had to water the Israelites and some other to water Persia ; some quenched the thirst of India and some other did the same for China. But it was necessary that all of them should join a big river so that people could witness the kingdom of God in the spiritual realm just as He is the king of the earth and the skies—this is what had to draw the whole human race towards Allah the Almighty

(Tafsir-i-Kabir Vol. V part II pp. 20-21)

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# The Hadis

IT is related by Hazrat Abu Huraira that a certain man came into the mosque and offered his prayer. The Holy Prophet, peace,

and blessings of Allah be upon him, was sitting in a corner of the mosque. The man having finished his prayer went to the Holy Prophet and greeted him. Huzur answered his greeting and told him to go back and offer his prayer again, for, "you have not really offered your prayer." The man went back and offered the prayer again. Again, having finished his prayer he went to the Holy Prophet and greeted him. Huzur answered his greeting and told him to go and offer his prayer for, he said, he had not offered the prayer as yet. The man then asked the Holy Prophet to teach him how to pray. The Holy Prophet, peace and blessings of Allah be upon him, said, "When you intend to pray, you should make the ablution nicely, face to the Qibla and say Takbir. Then you should recite any portion of the Holy Quran that you know by heart. Next you should bow down for *Ruku* and be in this posture nicely. Then you should stand up erect and this standing should also be a good standing. Then you should go down for prostration and you should prostrate nicely. Raise your head from the prostration and sit upright. That is how you should complete your prayer."

This Hadis of the Holy Prophet, peace and blessings of Allah be upon him, clearly shows that unless the prayer is offered nicely, taking full time for every posture, it is no prayer. That is why the Holy Prophet told the man to offer his prayer, for according to him, his quick observance of the prayer was nothing less than non-observance.

Prayer, it must be remembered, consists of a number of things. It contains praises of Allah Almighty, prayers for the Holy Prophet, prayers for the parents, prayers for ourselves and our coming generations and also prayers for every body in the world. We must be conscious of all these things and we must find ourselves fully prepared for these praises and prayers. Then and then alone can we say that we have really and truly offered the prayer enjoined upon us, by Islam.

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# An outline of Early Islamic History

by N. R. A G. Soofi

## CHAPTER II

### Birth of Mohammad

"Soon after the Year of the Elephant, Abdul Muttalib lost his young son Abdullah. His grief was great. Abdullah's widow Amina saw in a dream that a light had come out of her body and spread all over the world. She gave birth to a son six months after her husband's death. Abdul Muttalib was beside himself with joy. They named the boy Mohammad. First nurse Sawaiba suckled him. Later, he was turned over to nurse Halima. The child lived among Banu Hawazin, the tribe of Halima, until he was four years old. Halima was a poor woman. When she took baby Mohammad to her home, the family's luck suddenly changed. Halima loved Mohammad and Mohammad loved her. In later life he never forgot what he owed to his foster-mother. When Mohammad was six years old, his mother also died. Then his grandfather took him in his care. But Mohammad was hardly eight years of age when old Abdul Muttalib also passed away. Now Mohammad was looked after by Abu Talib, an elderly uncle. Mohammad was a quiet and well behaved boy. His uncle loved him dearly. Mohammad was equally fond of the uncle. When Mohammad was twelve years old, Abu Talib made ready to go to Syria for trade. Mohammad wept so bitterly that Abu Talib was moved to take him along.

Mohammad was a young man now and in trade. This took him to many places, to Syria, Yemen and Bahrin. He was honest and straight-forward in his dealings. The people of Mecca called him the "truthful" and "the trusty." Mohammad worked for a good lady named Khadija. She was a widow. Mohammad worked hard, was upright and intelligent. There was much profit every time he went out to sell her merchandise. The lady Khadija later offered her hand in marriage to Mohammad. She gave birth to seven children, three boys and four girls. All died early except the renowned daughter Fatima.

### Young Peace-Maker

When Mohammad was over thirty, a dispute arose among the Qureish. The House of God (the Kaaba) was being re-built. First the work went on smoothly. But when time came for the sacred black stone to be put in its place, everyone wanted to have the honour for himself and his family. They were ready to fight and kill. The work had to be stopped. But it could not be stopped indefinitely. One day they assembled at the site and agreed to make their judge the man who should be the first to come to the Holy House next morning. They waited. Then they saw Mohammad coming. Tney cried with one voice, "Here comes the Truthful, the Trusted." They made him the judge. Mohammad spread out his sheet. He placed the Black Stone on it. He then asked the heads of the assembled tribes to hold the corners of the

sheet and raise it. They did as told. Then taking the stone in his hands, he put it in position. The matter ended happily.

Mohammad was well-to do now, but Abu Talib was poor. Mohammad wanted to help his good uncle. He took his young cousin Ali home. Another uncle Abbas took Jafar the younger brother of Ali under his care. Mohammad had very gentle ways with the people of his town though he did not mix much with them. He had a few intimate friends. One was Abu Bakr, the other was Hakim bin Hizam. Both were men of good habits and respected for their integrity. Mohammad was given very much to prayer and meditation. He would very often retire to a cave in a hill outside the town, staying there for days.

## CHAPTER III

### Call to Prophethood

It was a Monday of the month of Ramazan. Mohammad was in prayer in the cave Hira. Suddenly an angel appeared before him and asked him to "Read out." Mohammad replied, "I cannot". The angel then took hold of him in a tight embrace. Again he asked him to read out. The answer was the same. Then he embraced him a second time and then a third time and said.

> "Read out in the name of thy Lord who created man from a blood clot. Read out and thy Lord is of great honour. He taught with the pen, taught man what he knew not."

After this the angel disappeared. Mohammad was over-awed. With trembling heart he went home. He asked the lady Khadija to cover him up. When she did as asked, he told her of his strange experience. He said that he was in mighty fear. The good lady replied, "Fear not, be happy, God will not cause you any harm. For, you are kind to relations. You speak the truth, you bear the burdens of others. You possess virtues that have become lost. You respect your guests and you help all people in all right things."

But Mohammad was not at ease. One day as he was returning home from the cave Hira, he heard a voice calling him. When he looked around, he had the vision of the same angel sitting on a chair perched high between the earth and the heavens. Mohammad was alarmed. So, he hurried home. Again he asked his wife to cover him up. Then he heard a mighty voice commanding him to stand up. give glory to the Lord and warn all men. From that day on he heard the voice very often.

### Early Converts

He now knew that he had been raiseda Prophet. He started in earnest his great work of calling men to the One True God, the Lord of Heavens and Earth. First he worked quietly among his friends and relations. His wife, the good lady Khadija, was the first to believe him. Among his friends Abu Bakr, among his relations Ali and among slaves Zaid readily accepted him. Abu Bakr was a wise man and highly respected by the people of Mecca. Ali was a boy of eleven and Zaid was the Prophet's freed slave. Five more joined the new faith through the efforts of Abu Bakr. They were Usman bin Affan, Abdur Rahman bin Auf, Saad bin Abu Viqas, Zubair bin al Awam and Talib bin Ubaidullah In a short time, more were added to the list. Their names are : Abu Ubaida bin al-Jarrah, Abdullah bin Jahsh, Ubaidullah bin Jahsh, Abu Salma bin Abu Asad, Abu Hafiza

bin Utba, Abdullah bin Masood, Saeed bin Zaid, Usman bin Mazoon, and Bilal the Abyssinian. Umm-i-Fazal, wife of Abbas, Asma, daughter of Abu Bakr and Fatima bin Khattab were the only ladies beside Khadija, who were the first to believe. Most of the men were either slaves or poor.

The religion the Prophet taught was simple. The believers were asked to say, "There is no God but Allah. He has no partner and Mohammad is His Prophet." They were required to obey the Prophet in all good things.

## Relations Rebuff

It was the fourth year of the Prophet's call when God commanded him to warn his relations. The prophet went straight to the top of Mount Safa. He called every clan of the Qureish by name. When they were assembled he said, "If I tell you that a big army is in wait for you behind this hill, would you believe me?" They all said, "Yes because you have spoken the truth always." The Prophet then said, "I warn you of the anger of God. Believe in Allah so that you may be saved." They laughed at him and walked away.

One day the Prophet asked Ali to call all their relations to a meal. When they were assembled, the Prophet addressed them thus,

> "O children of Abdul Muttalib, I have come to you with a great thing. Nobody brought a greater good for his people. I invite you to God. If you believe me, you will have the best of this life and of the life after death. Now which of you will help me?"

They all laughed excepting Ali. Ali said, "I will be with to you". And he was with the Prophet the end. From that day Islam was the talk of the town.

The Prophet now began to call men to God openly. Muslims used to meet in a house called Dar-ul-Islam. They would pray and learn their new duties. Others would also come there to hear the Prophet. For three years this centre remained open to all new comers. Many more believed and became Muslims. They were Masab bin Omair, Abdullah bin Umme Maktum. Zaid bin Khattab, Jafar bin Abi-Talib, Omar bin Yaseer, Abu Moosa al-Ashari.

## Meccans get Angry

The Qureish had made fun of the Prophet. But, as time went on, they began to fear Islam. They therefore decided to use force. Their chief leaders were Abu Jahl, Abu Lahb. Ommaiya bin Khalf and al-Nazar bin Haris. First they tried to win over Abu Talib, the uncle of the Prophet. They asked him to give up Mohammad. Abu Talib told the Prophet that the Qureish were very angry with him. The Prophet replied, "By God if they placed the sun on my right hand and the moon on my left hand, I will not give up my mission." As the Prophet started to depart, Abu Talib called him back. He was in tears. He said, "Go ahead, nephew, I am with you as long as I live." Abu Talib then told Qureish to do what they pleased, he would stand by his nephew.

## Converts Persecuted

The Qureish then decided to punish the Muslims. Hakim bin Abilas, the uncle of Usman bin Affan, tied him with a rope and beat him up. An uncle of Zubair bin al-Awam wrapped up his nephew in a mat and smoked him through his nose. Saeed

(*Continued on page 38*)

# SO HELP US ALLAH

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By A. WAHAB ADAM

It was in Tamale, the Regional Capital of the northern region of Ghana in West Africa. As if by design, the northern part of almost every country in Africa is predominantly Muslim and Ghana is no exception to the rule. But a solitary article in one influencial newspaper in Ghana sought to persuade its readers to believe the contrary. Claimed the newspaper : "There are more churches in Tamale than mosques"... It then drew the apparently plausible conclusion : "Christians in the north surpass Musllims in numbers ! "

Committed as they are to the propagation of Islam all over the world, this solitary news that was glossed over by all other Muslim communities in Ghana roused members of the Ahmadiyya Movement to organize a team of preachers, 80 strong, to go to the North and work for several months continuously, reaching every town, village, and hamlet to make on-the-spot study of the situation and also to carry the message of Islam to all.

Members of the Ahmadiyya Movement believe that a human being is made up of both body and soul and while the body is transitory the soul is not. It behoves not a wise man therefore to develop only the body to the detriment of the soul. That, owing to the limitation of human intellect, guidance from on high is essential to lead man in his quest for the full development of both body and soul and hence the necessity of religion ; and that while revealed religions are true in origin, it is the religion of Islam, the final revealed religion of the world which satisfies all the requirements of development of mankind.

> *'This day have I perfected for you your religion and completed my favours upon you and chosen for you Islam as a religion'.*
>
> (Holy Quran 5 : 4)

In the light of this belief, to be deprived of the knowledge of Islam would be fhe greatest conceivable misfortune. Hence the passion of Ahmadis for preaching

Going back to our proselytizing campaign in the northern part of Ghana, we were surprised to find that there were churches in the north which had been erected at places where Christianity had not a single adherent but a more startling discovery was the fact that people went to these churches merely to avail themselves of free drink of *pito* (local

alcoholic drink) provided for them by the Church ! Many people had joined the fold by the end of the campaign. Alhamdulillah.

Only a few months ago, we held another meeting in Tamale. The Ahmadiyya Movement in Ghana like other branches the world over is organized into Regions and Circuits with trained personnel to offer the necessary guidance and direction for the realization of the Movement's religious objectives. Apart from monthly and quarterly meetings held on circuit and regional levels, Annual Conventions are held in these circuits and regions and finally a huge gathering is held at the Movement's local Headquarters at Saltpond. All these conventions attract a lot of people, —adherents and non adherents alike.

As these gatherings provide members a unique opportunity to meet to educate themselves of the ideals of Islam and benefit from the company of their brethren in faith, they also serve as a potent instrument for winning fresh converts to the faith.

This particular Annual gathering in Tamale was the first in the north. A prominent administrator, a Christian by faith, was among the participants. He followed the proceedings of the gathering with keen interest. He was curious to know what the Muslims think of religion in general, some of their beliefs about God, prophets, moral and spiritual ideals, life after death. He was wondering if it is true that Muslims are intolerant of other religions, that they consider all prophets apart from the Holy Prophet Mohammad, on whom be peace, as impostors, whether or not Islam is a primitive religion, spread at the point of the sword, and whether it has anything to offer this modern world.

But as he followed the speeches at the convention, his doubts melted away gradually so that by the end of the day's proceeding, he was convinced of the truth of Islam. The following morning he confessed : I have been a Christian of the Catholic sect because I was born into it. After listening attentively to the lectures at your convent on and reading a copy of "*The Guidance*" I am convinced of the truth of Islam. It is a shame that despite all the education I have acquired, I had mistaken a human being for God ! God permitting it will not be long when I shall join the fold of Islam."

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Continuing he said : "Don't think I am saying all this to please you. The truth is, I have dreamed the whole night about the convention and the thought-provoking speeches delivered at it.

Speeches at the convention had proved that the Bible was replete with prophecies of the appearance of the Holy Prophet of Islam. They highlighted the great and unparallelled physical, moral and spiritual revolution brought about in the world by the "most successful prophet". The dynamism and spiritual cleansing power of the Holy Quran was also emphasized. It was necessary to emphasize this because all over West Africa ignorant Muslims have created the erroneous impression that the only use for the Holy Quran is the preparation of talismans and amulets !

The gentleman who was so impressed about our Tamale convention had remarked he had dreamt a whole night about "*The Guidance*"

The Guidance is a mothly newspaper published by the Ahmadiyya Movement in Ghana. It is the first and only newspaper in the country.

The paper was founded some years back. However it has been improved considerably in size, format and content.

The paper was officially launched by the then Commissioner (Minister) of Information, Col. Techie Menson at a very impressive ceremony in the Ghanaian capital.

He had said then :

"In the modern world, the impact of the newspaper on the thoughts of people is considerable.

It is in recognition of this fact that the Ahmadiyya Movement in Ghana has re-organized and developed *The Guidance* to its present size and format. I am informed that the journal would aim primarily at disabusing peoples' minds of misconceptions about Islam. It would seek to make Muslims in the country more informed about the teachings of Islam and inculcate in them the spirit of tolerance, fellowship and charity."

He also expressed the hope that *The Guidance* would use its columns to promote peace, prosperity and progress of the people of Ghana as a whole and contribute to the all round development of the individual and the society.

The Commissioner's hopes about the journal were based on the fact that the Ahmadiyya Movement had already proved its mettle in other beneficient fields, for as the Commissioner himself said :

"Apart from its moral and spiritual contribution, to the country, the Movement has contributed to the social and cultural progress of the nation. Among its achievements is the establishment of a number of Primary, Middle and Secodary Schools as well as hospitals in different parts of the country. For all these, the Gevernment and people of Ghana will for ever be grateful."

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By the grace of Allah, *The Guidance* has proved to be an effective vehicle for the propagation of Islam in Ghana.

Copies of the newspaper are purchased every month by certain ministries in the country and are circulated among lawyers, judges administrators and the clergy.

It is customary for the Radio network of Ghana to broadcast the editorial opinions of local newpapers. This privilege has recently been extended to *The Guidance* and it is a most hopeful sign that this is so.

Apart from this journal, a number of leaflets and handout had been published by the Movement for disseminating information on Islam. Life has become so complex that it is only few research scholars who find time to read voluminous books. It is in this context that the importance of such hand-out and leaflets should be viewed.

A recent innovation for putting one's ideas across is the holding of Trade Fairs. At such fairs, participants endeavour to sell not only their wares but their ideas also to those at home and abroad.

Such a fair is organized in Accra by the Government of Ghana twice in every decade.

Today the Movement which was born in the small and unknown village of Qadian has grown into a big global spiritual force whose branches have engulfed the whole earth.

The Movement despite meagre resources has a lot of achievements to its credit.

Through the grace of Allah, the dynamism of its leadership and the devotion of the rank and file of its

members, this community of 10 million people has succeeded in accomplishing what hundreds of millions of others have failed to accomplish.

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It is imperative therefore that these achievements are made manifest through such International fairs. At such fairs there can be for instance, the exhibition of the Holy Quran with their translations into the principal languages published by the Movement. Then photog aphs of hundreds of mosques and Islamic Missionary centres constructed by the Movement all over the world. Coupled with this may be exhibited photographs depicting the remarkable success of the Nusrat Jahan Scheme in Africa launched by Hazrat Khalifatul Masih, that beloved and sagacious Muslim leader!

These certainly will make the doubting Thomases sit up and ask: Are these the ones who are regarded as heretics and outside the pale of Islam?

For these reasons, the Ahmadiyya Movement, Ghana, has determined to participate fully in the forthcoming International Trade Fair. The Fair which attracted 2 million visitors from all parts of the world about five years ago is expected to attract a record number of over 3 million foreign and local visitors next February.

Having acquired a sizable covered space at the Fair site we hope to leave a most lasting impression of Islam on the minds of the teeming representatives of the partieipating nations.

**Insballah.**

The Holy Prophet of Islam, on whom be the peace and blessings of Allah, had prophesied that a time would come when the religion of Islam would remain only in name and the Holy Quran only in writing. He however reassured us that Islam would be revived once again in the latter days and that this great task was to fall to the lot of his spiritual son —the Mahdi—the Guided one of God.

Since all signs point to the fact that these prophecies have been fulfilled in the person of Hazrat Mirza Ghulam Ahmad of Qadian, Ahmadis unlike others are not awaiting the appearance of a bloody Mahdi who will put Christians and idolators to the sword!

It is our conviction that we will have to spread the word of God through our own efforts under the guidance of our spiritual leaders.

In Ghana and elsewhere where there is perfect freedom of religion, it behoves us to tap all available human and mental resources for the spiritual revolution to be pursued to its logical conclusion.

This will require dedicated men convinced of the righteousness of our cause and prepared to suffer all privations and persecutions until the task is accomplished.

We rely on our Supreme Allah for the realization of this noble objective. So help us Allah!

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(*Continued from page 34*)

bin Zaid and Labina, a slave girl, were beaten up by Omar bin al-Khattab. Abu Jahl beat Zinnira, another slave woman. The Qureish often used to hit Suhail bin Sanan. Bilal was a slave of Omaiyya bin Khalf. His master would order him to lie on hot sand. He could then cover his naked body with burning hot stones and drag him in the street. The Qureish did not stop at that. They made Khabab bin Alarat lie on coal fire. Abu Jahl speared old lady Samiya to death. Muslims bore their troubles patiently. They remained calm. Their faith in God and His Prophet was firm."

# Work Begins on Ahmadiyya Mosque in Kumasi

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The Head of the Ahmadiyya Movement in Ghana Maulvi Abdul Wahab Adam has said most of the social evils in the country could be eliminated if Ghanaians would inculcate in them the fear of God and love for their nation.

Maulvi Adam was speaking at a sod-cutting ceremony to mark the beginning of work on a Mosque for the Ahmadiyya Secondary School in Kumasi.

He said it was the intention of the Movement to contribute fully to the educational cultural and social growth of the nation by educating the youth especially Muslims.

Maulvi Adam appealed to the Government for funds to provide the Movement's educational institutions with adequate accommodation.

He dismissed the notion that students of the Ahmadiyya Secondary Schools were only taught to recite the Quran and said the students, most of whom are non-muslims, were given material, moral and spiritual education.

Maulvi Ada n called for peace and unity among all Muslim and Islamic factions in the country to enable the Government to concentrate on the nation's development.

He noted that the movement had observed with great admiration the Government's concern over Islamic affairs in the country.

This was manifested in its recent offer of the independence Square for the moslims to say their end of-fasting prayers and granting a holiday to all Muslims to attend the prayers, he stated.

Maulvi Adam said the need for the Mosque for the first Muslim High School in the country could not be over emphasised because it is necessary for all Musl ms to have a place where they could retire during certain hours of the day to offer prayers for and commune with their creator.

An appeal for funds launched by Mr. I. B. K. Addo, chairman of the Mosque building committee, yielded an amount of C2,116.

Mr. A.N. Boateng, Headmaster of the school, was chairman for the occasion which was also attended by Alhaji A Attah, Ashanti Regional chairman and other officials of the Movement.

(*The Pioneer, November 4, 1975*)

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